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REPORTS.

ROMANIA, Vol. XXVIII (1899).

Janvier.

F. Lot. Nouveaux essais sur la provenance du cycle arthurien. II. La patrie des "Lais Bretons." 48 pages. "La théorie de la provenance exclusivement armoricaine des récits dits de la Table Ronde vient de faire, avec M. Brugger, une rentrée bruyante. L'auteur, reprenant la thèse de M. Zimmer, soutient particulièrement que tous les *lais* sans exception sont originaires de la Bretagne continentale. Ceux qui ont cru qu'une partie, au moins, de ces petits poèmes pouvait provenir de la Grande-Bretagne (du pays de Galles) sont dénoncés comme des gens sans cervelle et même sans moralité."

G. Raynaud. Le dit des outils de l'hôtel (ms. du Musée Condé). 12 pages. Critical edition of the text, with introduction and glossary.

Ov. Densusianu. Étymologies romanes. 9 pages.

Giacomo de Gregorio. Ultima parola sulla varia origine del Sanfratellano, Nicosiano e Piazzese. 21 pages.

C. Salvioni. Note etimologiche e lessicali. 21 pages.

Mélanges. Ad. Mussafia; G. Paris; A. Thomas; E. Trojel; S. Berger.

Comptes rendus. Wesselofsky, Quelques nouvelles versions orientales du roman d'Alexandre (J. Anitchkoff). Ph. Aug. Becker, Der Quellenwert der Storie Nerbonesi (Raymond Weeks). Remarques sur le compte rendu de Maxeiner Beiträge zur Geschichte der französischen Wörter im Mittelhochdeutschen (Theodor Maxeiner). Réponse à Maxeiner (F. Piquet). Université de Paris: Bibliothèque de la Faculté des lettres III-IV (P. Meyer).

Périodiques. Zeitschrift für rom. Phil. XXII 4, discussion of etymologies (G. Paris). Bulletin de géographie historique et descriptive, 1897 (P. Meyer).

Chronique. "Rapport de M. V.-H. Friedel sur sa mission en Espagne."

Livres annoncés sommairement. 51 titles. The historical syntax of the atonic personal pronoun in Italian, by Oliver Martin Johnston. A study of the romance of the Seven Sages, by Killis Campbell.

Avril.

A. Thomas. Variétés étymologiques. 45 pages.

G. Paris. Caradoc et le serpent. 18 pages. "Dans le numéro de novembre 1898 des *Modern Language Notes*, Miss Carrie A. Harper, de Bryn Mawr College (États-Unis), a publié un très intéressant article sur la belle histoire de Caradoc, lequel fut délivré, par le dévouement d'une femme, d'un serpent qui s'était attaché à son bras." "L'intérêt de cette étude est de montrer clairement la pénétration de thèmes purement celtiques—armoricains ou gallois—dans la poésie française du xii^e siècle et de faire entrevoir, par delà cette pénétration, celle de la mythologie irlandaise dans la tradition brittonique."

A. Jeanroy. Notes sur le Tournoiement des Dames. 13 pages.

P. Meyer. Trois nouveaux manuscrits des sermons français de Maurice de Sully. 24 pages. "Je désespère de jamais parvenir à dresser une liste complète des manuscrits qui nous ont conservé la totalité ou des extraits des sermons français de Maurice de Sully. Voici la quatrième fois que je reprends cette tâche toujours inachevée, et, instruit par l'expérience, je n'ose pas assurer que ce soit la dernière."

Mélanges. L. Katona; E. Teichmann; Ferdinand Lot; P. Meyer; G. Paris; J. Calmette.

Comptes rendus. Studier i modern spraketenskap. I. (Johan Vising). Kate Oelzner Petersen, On the sources of the Nonne Prestes Tale (Lucien Foulet). Catálogo de la Real Biblioteca—Manuscritos: Crónicas de España descritas por Ramon Menéndez Pidal (Alfred Morel-Fatio). Vierter Jahresbericht des Instituts für rumänische Sprache zu Leipzig (Mario Roques). Gustav Weigand, Samosch- und Theiss-Dialekte (Mario Roques). Gustav Weigand, Linguistischer Atlas des dacorumänischen Sprachgebietes (Mario Roques). Bibliografia românească veche, 1508–1830 (Mario Roques). Studii de filologie română (Mario Roques).

Chronique. Death of Dr. Wilhelm Rüdow.

Livres annoncés sommairement. 8 titres. Hermann Piatt, Neuter II in Old French.

Juillet.

F. Lot. Nouvelles études sur la provenance du cycle arthurien. III. Morgue la Fée et Morgan-Tud. IV. Melvas. V. Guillaume de Rennes, auteur des *Gesta Regum Britanniae*. VI. L'épisode des Larmes d'Énide dans Érec. VII. Le Chevalier Alban. VIII. Bledericus de Cornwall. IX. Dinas Emrys. X. La table et la chaire d'Arthur en Cornwall. 27 pages.

G. Huet. Sur l'origine de Floire et Blanchefleur. 12 pages.

"Depuis le travail d'Édéléstand du Ménil (1855), il est généralement admis que le conte de *Floire et Blanchefleur* est d'origine byzantine." "Je crois cependant qu'il y a quelque chose à dire en faveur de la thèse d'une origine orientale ou, pour parler plus nettement, *arabe*, de la légende."

S. Berger. Les bibles castillanes. Introduction. I. L'Histoire Générale d'Alphonse X. II. Traductions d'après le texte Latin: §1. Manuscrit aragonais de la première moitié de la Bible, avec les psaumes d'Herman l'Allemand; §2. Seconde moitié de la Bible; §3. Ancien Testament; §4. Versions perdues du Nouveau Testament. 49 pages.

C. Salvioni. Ancora dei Gallo-Itali di Sicilia (Replica al Signor G. de Gregorio). 12 pages.

Mélanges. A.-G. Krüger; P. Meyer; G. Paris; George Doncieux (*bis*).

Comptes rendus. Vincenzo Crescini, Il Cantare di Florio e Biancafiore (G. Paris). 9 pages. A. J. Botermans, Die hystorie van die seuen wijse mannen van Romen (G. Paris). H. P. B. Plomp, De middelnederlandsche bewerking van het gedicht van den VII vroeden van binnen Rome (G. Paris). Wilhelm Cloëtta, Die Enances Vivien: ihre Ueberlieferung, ihre cyklische Stellung (Raymond Weeks).

Périodiques. Zeitschrift für rom. Phil. XXIII 1-2, discussion by A. Jeanroy and G. Paris. Revue de phil. franç. et de litt. XII, contents by P. Meyer. Bull. de la soc. des anc. textes franç. 1898. Zeitschrift für französ. Sprache und Litt. XIII-XIX.

Chronique. Death of M. Charles Marty-Laveaux.

Livres annoncés sommairement. 17 titles. Cornell University Library: Catalogue of the Dante Collection presented by Willard Fiske, Part I.

Octobre.

L. Brandin. Le manuscrit de Hanovre de la Destruction de Rome et de Fierabras. 19 pages, with double facsimile.

S. Berger. Les bibles castillanes. III. Revisions d'après l'Hébreu. IV. La Bible du Grand Maître. V. La Bible de Ferrare. (Appendice: Note sur les bibles portugaises, par Mme. C. Michaëlis de Vasconcellos et S. Berger). 60 pages.

F. Lot. Caradoc et Saint Patern. 11 pages.

J. Vising. L'Amuïssement de l'R finale en Français. 19 pages (including discussion with Herman Andersson).

J. Leite de Vasconcellos. Phonologia Mirandesa. 23 pages.

Comptes rendus. Giovanni Mari, I trattati medievali di ritmica

latina (G. Paris). E. Stengel, Die altprovenzalische Liedersammlung C der Laurenziana in Florenz (Louis Brandin). M. Pelaez, Il canzoniere provenzale C Laurenziano (Louis Brandin). Edward Moore, Studies in Dante (Paget Toynbee). 9 pages.

Périodiques. Zeitschrift für rom. Phil. XXIII 3, discussion of etymologies by G. Paris. Literaturblatt für german. und rom. Phil. XVIII-XIX, list of contents.

Chronique. Death of Eugène Kölbing. Homenaje á Menéndez Pelayo en el año vigesimo de su profesorado. K. Vollmöller, Gesellschaft für romanische Litteratur.

Livres annoncés sommairement. 21 titles. Hermann Suchier, Aucassin und Nicolette: vierte Auflage. Samuel Paul Molenaer, Li livres du Gouvernement des rois. Thomas Edward Oliver, Jacques Milet's Drama "La Destruction de Troye la Grant," its principal source, its dramatic structure. Arsène Darmesteter, A historical French grammar: authorized English edition by Alphonse Hartog. Frederick Henry Sykes, French elements in Middle English.

GEORGE C. KEIDEL.

HERMES, XXXV.

U. von Wilamowitz-Moellendorff, Asianismus und Atticismus. Modern scholars differ as to the meaning of the term Asiatic style, but they are unanimous in condemning this style as a whole. Cicero, whose judgment on this matter is incomparably the best that we can get, uses the term somewhat elastically, and though he denounces certain characteristics of this style, he does not engage in a sweeping condemnation of the *Asiatici* and the *genus Asiaticae dictionis*. Dionysius of Halicarnassus is responsible for the fact that some scholars regard the expression Asiatic as synonymous with Hellenistic, and that others look upon Asiatic oratory as identical with *corrupta eloquentia*. The later rhetoric was not a revival of the old, for from Gorgias to Philostratus there was an unbroken succession of Sophists whose influence on Roman literature was great. But their power was ephemeral, and only the classic writers were remembered, the Asiatics were forgotten. The florid style of later times was merely one of the fixed types, which an orator was obliged to follow, if he chose that mode of treatment, and the artificiality of the period made it popular. Its faults, which were Hellenistic rather than Asiatic, were the combination of musical and rhythmical elements and the use of periphrases and fine words. Atticism finally triumphed, because of the influence of the grammarian and the philosopher and the need of a lofty model for the Roman who would learn Greek.

B. Niese, Zur Geschichte des Hellenismus, constructs Achæan

chronology from Polyb. II 41-43 by beginning with the founding of the league and reckoning the fourth and eighth years as four and eight (not three and seven); dates the battle of Sellasia 222 by the authority of Polyb. IV 35 and by the death of Ptolemy III before 221; and makes Adaeus, mentioned by Damoxenus, a Thracian prince conquered by Ptolemy III.

R. Reitzenstein, *Die Hochzeit des Peleus und der Thetis*. Apollodorus takes from an early epic poem, which Aeschylus and Pindar (Isthm. VII) also followed, the oracle, the struggle with Thetis, the feast on Pelion and the gifts, and from the Cypria the wrath of Zeus and intervention of Hera. Hesiod's epithalamium (Fr. 38, 102 Rz., pap. gr. 55 of Strassburg) is the source of Pindar (Nem. V), Euripides (I. A.) and Catullus. However, the likeness of Catullus' description to Theocritus XV and the burning love of the bridal pair show that he follows more immediately an Alexandrian poem, which described also the marriage of Dionysus and Ariadne. The praise of marriage in Gregory Nazianzen (Migne III 522) belongs to a rhetorical poem of the same class and period.

E. Schwartz, *Kallisthenes Hellenika*. The denial of Athens' treaty with Persia in 449 was taken in 333 from Theopompus, who had then published 25 volumes. His error in dating the treaty in 467 (for 449) is due to Ephorus, whose account of the two expeditions is so similar that Lycurgus made them into one. This combination in the Menexenus proves that the dialogue is not Platonic. The latter half of the epigram in Ephorus is spurious.

C. Robert, *Die Ordnung der olympischen Spiele und die Sieger der 75.-83. Olympiade*. The Oxyrhynchus papyri compared with Phlegon and others show that after Ol. 78 the games lasted five days: I. 1. στάδιον. 2. δίαυλος. 3. δόλιχος. II. 4. πένταθλον. III. 5. πάλη. 6. πύξ. 7. παγκράτιον. IV. 8. παίδων στάδιον. 9. παίδων πάλη. 10. παίδων πύξ. 11. όπλίτης. V. 12. τέθριππον. 13. κέλης. In earlier times there were only three days, Nos. 4-7, 12, 13 coming on the second day, Nos. 8-11 on the third. The papyri not only complete the list of victors, but date sculptors and epinikia. Thus we learn that Pythagoras of Rhegium (b. 510) was active as late as 448, that Polycleitus worked as early as 460, his brother, Naucydes, in 448. The Xenocles statue is probably the work of the younger Polycleitus, and Daedalus the grandson of Polycleitus the elder. We can also date two statues of Myron (456 and 448). Bacch. VI and VII are set at 452, Pind. O. I-III, X, XI at 476, and IX at 468. It appears that O. IV celebrates a chariot-race, and that O. V. belongs to 448, O. XIV probably to 488.

H. Diels reads in Laertius' Parmenides 'Αμεινία Διοχαίτα. Sotion drew from Timaeus.—G. Kaibel reads in Apul. XI 24 *Osiriacam stolam*, 5 *Ortygiam* Proserpinam, 10 *auxillas id est altaria*.—J.

Vahlen reads in Cic. ad Att. I 14. 3 *utrum <crederet>* Crassum inire and defends *excepisse laudem*; in Cic. de leg. II 26. 66 defends *paratissimus*, reads I 23. 61 *suis* circumdatus moenibus, Gell. 1. 9. 3 idoneusque *<inventus>*, 17. 15. 5 *vivendi est <amittantur>*.

E. Fabricius, Zum Stadtrecht von Urso. The first part of the law was made by Caesar, when he planned to found the colony, the second part (c. 123-134) was drawn up after his death by Antony, who presumed to change the regulations regarding *patroni*. The whole was hastily put together by a careless secretary, who copied corrections as well as the part corrected without regard to consistency.

J. Kromayer, Zum griechischen und römischen Heerwesen. In the Macedonian phalanx the distance between the lines as well as the space allotted each man was three feet, and the spear was 21 feet long. These intervals gave elasticity and allowed light-armed troops to pass through, and the space for each man was not too great, since his shield and the spears of the back rows needed room for play. Nor would the spear be too heavy, since, with three feet between the hands, the pressure is barely 6 kg. Moreover, these figures from Polybius agree exactly with mediaeval practice in Europe. In the Roman *acies* the spaces were six feet in each direction, since more room was needed for the attack with the sword and for the spring forward or back, whatever might be the weapons of the enemy, but the back rows stood closer together.

J. Beloch, Zur Geschichte des Eurypontidenhauses. All but *two* of Laotychidas' ancestors (Hdt. VIII 131) must have been kings, else he would hardly have succeeded to the throne; the second Messenian War belongs to the time of the elder Laotychidas, the seventh century, and is the subject of Tyrtaeus' poems. It was not King Agis who fell at Mantinea (between 250 and 245 B. C.), but the regent Agis, his cousin. Pausanias' account (VIII 10. 6) of the Arcadian league is consistent with the history and archaeology of the period.

B. Niese, Die beiden Makkabäerbücher. The introduction to 2 Mac. is genuine, for it cannot be separated from the body of the work, nor divided; it does not refer to Antiochus IV, but to Antiochus VII, though with fictitious details, and there was trouble under Demetrius II, as it says. So 2 Mac., which was used by 3 and 4 Mac., was written 125/4 B. C., and is older than 1 Mac. The style of Jason, from whom 2 Mac. was taken, and who wrote about 161-153, is very rhetorical and prone to exaggeration, yet he has the authority of a contemporary. The epitomator increases the religious and marvelous elements, and alters some statements, but shows no enmity to Judas' brothers. 1 Mac. consists of two parts; the first is drawn from Jason, the second (c. 8-15), which is less full and more conversant with Greek sources, is largely

dependent on a chronicle of the Seleucidae. 1 Mac. imitates very well the style of the Old Testament, and thus gained respect, but it condones or omits all that is discreditable to the Jews, changes the right order of events to give a religious impression, and distorts history to strengthen the Asmonean claim to the high priesthood by omitting Jason and Menelaus and emphasizing the importance of Mattathias and Simon. So 2 Mac. is generally more reliable, as in Judas' victories (3. 38, 14. 31 ff.) and the purification of the temple (10. 1 ff.). Antiochus IV died in 165/4, as 2 Mac. tells us, and the error in Eusebius, which was not original but is redactional, came from giving Antiochus III one year too many. The letters in 2 Mac. and the close of 1 Mac. are both genuine, the documents in the latter may be spurious, but are not interpolated. Josephus used Jason or 2 Mac., perhaps not directly.

G. Schultz, Zur Theorie der antiken Metrik. Ancient poetry had no verse accent and often neglected equality of time, in order to avoid the monotonous succession of alternate long and short syllables. Thus the substitution of an iambus in trochaic verse gives variety to the measure, and a similar result is gained in the hexameter by the omission of the second half of the third and sixth feet. Since this left only five whole feet, the elegiac poets rightly called the metre pentameter.

F. Bechtel shows that *ἵππος* occurs very often in Eretrian names, and in Oxyr. Pap. II 29 reads *θακοθαλάπιδος*.—H. Dessau. The fact that the Asiatic leap-year gave 32 days to March accounts for Galen's statement (XVII 1. 22 K.) that the Roman leap-year was thus constituted, and dates Ps.-Chrysostom's Easter address 387 A. D.—F. Blass extracts verses of Menander from Clem. Alex. I pp. 342 and 399 Ddf. (perhaps pp. 238, 352, 353), and shows that, when poetry was written without notes, the thesis (stress) was marked by a dot beneath, but, when the notes were added, the arsis received the dot above.—M. Conrat proves Hieronymus to be the author of the *Collatio legum Mosaicarum et Romanorum* by his respect for Papinian, his theological attitude, and his ascription of the constitution of 390 to Theodosius.—Th. Mommsen holds that *praetorium* in the *limes* inscriptions means "the governor's dwelling," and shows from a papyrus that the Roman soldiers of the Empire were not paid in cash, but were supplied with necessities, which were charged to their account.

M. Wellmann, Zur Geschichte der Medicin im Alterthum. The source of Athenaeus' medical citations in Books I-III was a critic of Hippocrates, who lived before Varro, but later than Hikesius, as his views on the hygiene of water and wine indicate. This must have been Heraclides of Tarentum, whose Symposium was a compilation of rules for eating and drinking.—Chrysippus' cure for spitting blood by binding the limbs to prevent inflam-

mation shows that he knew Praxagoras' theory that the veins contained the blood, the arteries only air. It was also from Praxagoras that he learned his observation of fever from the pulse. So he flourished about 300 B. C., and his pupil Erasistratus about 260 as physician to Ptolemy II and III. It was Erasistratus' father, Cleombrotus, who lived at the court of Seleucus I and cured Antiochus I in 293.

P. Natorp, *Platos Phaedrus*. The language of the *Phaedrus* places it in the middle period, but it cannot come after the *Republic*, which rejects poetic diction, nor the *Symposium*, which puts Socrates in the background. It was written 392-390, soon after *Isoc.* 13, since it praises the orator's adoption of Platonic doctrines, emphasizes and extends the arguments of the oration, while the attack on Isocrates in the *Euthydemus* excludes any long interval. It also stands close to the *Gorgias*, which was written 394; its milder tone is for contrast and for conciliation. Its presentation of the doctrine of ideas in somewhat vague language and as a novel conception puts it earlier than the middle dialogues; its positive tone marks a new epoch. Since dialectic appears as a strange term, the *Phaedrus* is earlier than the *Euthydemus* and *Cratylus*, which use the word freely, while its method and cosmology show only a slight advance upon the *Gorgias*. It lacks the fundamental notions of the *Theaetetus*, and the the principles (*ἀρχαί*) of the *Phaedo*. The strong contrast that it makes between being and becoming is a further reason for assigning the *Phaedrus* to an earlier date than that of the *Phaedo*, the *Phaedo* showing greater freedom from Eleatic influence. The *Phaedo* also uses closer reasoning to prove immortality from spontaneous motion, and gives a clearer argument for the separation of the physical and the spiritual. Though the punishment of the damned may seem severer in the *Phaedrus*, this is no indication of a later date, for such details are artistic, not philosophic.

M. von Wilamowitz-Moellendorff, *Lese-früchte*, reads *Lys.* 32. 7 *τέως μὲν τὴν θυγατέρα* and *ib.* 20 brackets *ἡμάρτια*; publishes the decree of *BCH XX* 124, which is later than 20 A. D., marking the rhythms and noting the periphrases as characteristic of the Asiatic style; shows in *BCH IV* 352 that the *Myrinus* and *Dioscurides* who are already known, lived as late as Augustus, and so are not the persons mentioned in this inscription; reads *Pl. Soph.* 221 *ῥάβδοις καὶ τεράμνουσι*, denies any reference to a women's rights movement in the *Medea*, since abstract philosophy is often put in the mouth of the chorus, and holds that the stories regarding *Aspasia's* culture are fictitious; *Thuc.* II 6. 2-3 is a later addition by the author, in order to free the Athenians from guilt, but ch. 7-24, speeches and all, were written at the beginning of the war, while *Archidamus* and *Pericles* were still prominent; *Il. XIX* 369-424 is a late addition derived from *XVI* 130-154 and *XVII* 426-440.

G. Busolt, *Zur Chronologie des peloponnesischen Krieges*. We must put the first invasion of Attica in June, when we consider that the precession of equinoxes made the harvest twelve days later in Hesiod's time (Works 383) than now, that the farmer regards an early season as the norm, and that the enemy were on this occasion delayed two weeks beyond the time they had originally intended to make their invasion. Moreover, Italian harvests are now a month earlier than in antiquity. The treasury decrees and the time of the Lesbian revolt confirm this date.

D. Detlefsen, *Die Werthangaben in der Naturalis Historia des Plinius*. The order of values compiled by Pliny was: diamond, pearl, emerald, citrus-wood, myrrhines, crystal, amber, cinnamon, balsam, gold, ivory, silk, purple, nard, silphium, silver, cochineal, tortoise-shell, ostrich-feathers. In giving the prices of perfumes and condiments he follows tradesmen's lists. He also gives prices for slaves, animals, wines and food-stuffs.

R. Reitzenstein, *Aus der Strassburger Papyrussammlung*, publishes a fragment of Ar. Nub. (1371-91, 1407-28), which shows that R and V are by no means to be trusted to the exclusion of the other MSS. He also publishes fragments of Apollonius Rhodius (3. 145-161), Favorinus and scholia to Iliad I, and reads in *pap. gr.* 53. l. 12 *καὶ ἀπει]σιν*. This last document shows the prototype from which the Greek originals of Terence's prologues developed.

C. F. Lehmann, *Weiteres zu Aristoteles 'Αθηναίων πολιτεία X*. Solon introduced the Euboean talent to supplant the Aeginetan, and to help the poor, who could get more for their money and discharge obligations with the new coinage. The stater here is the double mina. The error regarding measures may be due to a provision that heaped-up measure should be used in certain cases. Pheidon flourished 754 B. C., and Hdt. VI 127 is taken from Hecataeus without regard to chronology.

C. Robert, *Archaeologische Nachlese*. The Capitoline head (Helbig 478) is an ideal portrait of Hesiod; this type like the common type of blind Homer, was invented by the Rhodian school, while the type in the mosaic of Monnus belongs to the fourth century, like the blind Homer of Silanion (Helbig 283). The scene of the Aldobrandini marriage is the maiden's chamber, the male figure is Hymenaeus, the musician is hired for the procession, and beside her is the *nympheutria* with a servant, while at the left the mother prepares to sprinkle the bride with holy water. The frieze of the Meidias vase represents Attic heroes living with Medea in the garden of the Hesperides. In the cameo de la Sainte Chapelle the suppliant is Vonones, the bearer of the globe is Phraatakes, both Parthian kings, and the rider of the winged horse is C. Caesar entering Hades and receiving the homage of Phraatakes. The prince on the Brunswick onyx vase is also C. Caesar.

A. Stein dates the fall of Commodus' favorite Perennis in 185 by CIL III Supp. 14137, which mentions Longaeus Rufus as *praefectus praetorio* in Nov. 185.—M. Lehnerdt shows that the 14th century possessed no more of Tacitus' *Historiae* than we do.—P. Stengel calls attention to the fact that the winds were not regularly worshipped till the thank-offerings of the Persian War were instituted, but very early the evil winds were propitiated by chthonic sacrifices, which indicate that like the Harpies, they were originally conceived as ghosts.—G. Kaibel shows how Latin epitaphs often imitate Greek elegies (as Call. XXVI, Anth. Pal. VII 461, 500) and unite distichs of diverse origin and doubtful suitability.—A. Wilhelm reads in an inscription cited by Plutarch (p. 1033 e R.) *τὸν νέκρον*.—W. Frantz extracts a fragment of the comedian Philipides from Plut. Demetr. 12.

BARKER NEWHALL.